

Poetry.

For the National Anti-Slavery Standard.

SONG.

Yet, write my name on stony stones, child,
For the wave to wash it with quiet chime,
A type of those a moment stand,
And are washed away by the tide of time.

All darkly sink in the Sister seas down,
The kiss with his cross, and the hard'st renoun,
Forgotten, unknown, in the dust they lie.

How little they deserved who voted for fame—
Matched with Jove and glorious braw,
And the boy to whose lot the bloodiest came,

That their shame should stand silent in oblivion.

Ambition, with wild dreams, dreams drear,
For spite still bated on the silent peat;

Thyself, with its pale and fading beams,

The fairest and brightest not long shall last.

From that wiert fountain that gushes, they say,
To those it gave birth to its first birth,

Fame's endless youth, oh, let me aye,

Of its bitter waters, oh! let me drink.

But write my name on the chancing sand,
For the wave to wash with the quiet chime,

A type of those a moment stand,

And are washed away by the tide of time.

ERNEST.

PHILADELPHIA, June, 1846.

* * * Writings on learning that my name had been inscribed upon the sand.

Commemorated for the Standard.

ODE.

For the semi-centennial of the Incorporation of the College of Columbia Grammar School, Philadelphia, Pennsylvania, July 1, 1846.

BY OLIVER JOHNSON.

Tune—“Old Lang Syne.”

When forests covered these verdant hills,
Full fifty years ago,

And ringing through these fertile vales
Was heard the steamer's blow;

When Peace and Truce came hand in hand
These woodland wilds song,

Above the settler's humble cot
A note of gladness sang.

In each of our nation's cities the shrine
The Truth and Knowledge given,

Told bright a beaming light,

To guide the soul to Heaven;

The lights, though kindled long ago,

Are burning brightly still;

Its rays so now in howe'ry shed
Over vales, plain, and hill.

The Fountain of Knowledge opened here,

From parents' lips unsealed,

Hark! the voice of learning comes,

And shone in blinding wise;

The dusky Indian of the West

Hath felt his soul reborned,

And 'en to heathen isis son

The Gospel have proclaimed.

In honored places of the land

Its sons have served their age,

And for it a noble name;

On the high glories past;

And we in our cause in manhood's hour

To post our patriot soul,

And offer up our fervent prayer

Where hoisted memories throng.

The father, leaning on his staff,

This day renew'd his joy,

And in the mother's listening ear

Talks proudly of her boy;

The wife, with fond maternal joys,

To see her son rise,

And Friendship's fires, once more renewed,

With holy fervor burn,

O, Fortune! in this joyful hour

Our thanks to Thee we bring,

And with untied heart send voice

Cry glorious praises sing;

Thy love is boundless as the sea—

The mercy ever sure—

O, may the shiner of Fathers reign

To latest time endore!

My EDUCATION's holt right

Down the path of life,

Till War's foot lost and Slavery's curse

Banished from the land!

And O my freedom's sacred fire

On every star above,

And Temperance, Righteousness, and Peace

Exit our Nation's land!

—From Graham's Magazine, for July.

THE BUILDERS.

BY HENRY W. LONGFELLOW.

All are architects of Fate,

Working in these walls of Time;

Some with misdeeds and great,

Some with omissions of rhyme.

Nothing is seen, nor low;

Each thing in the place is best;

And what seems but idleness,

Strengthens and supports the rest.

For the world that we raise,

Time will with us fill;

Or days and yesterday;

Are the blocks with which we build,

Truth cleats and fashion these;

Leave no passing gaps between;

Think not, because on man sees,

Such things will remain unseen.

In the older days of Art,

Builders wrought with greatest care

Each minute and nimous part;

For the gods see everywhere,

Let us do our work as well,

Both the unseen and the seen;

Make the house, where gods may dwell,

Beautiful, entire, and clean.

Else our lives are ruined,

And the walls of Time,

Before us wait, where the feet

Supply as they seek to climb.

Build to them, strong and sure,

With a firm and ample base;

And ascending and secure,

Shall to-morrow find its place.

Thus alone can we attain

To those terrors, where the eye

Sees the world as one vast plain,

And one boundless reach of sky.

Miscellany.

TOUSSAINT:
FROM AN HISTORICAL ROMANCE.
(From a unpublished Translation from the German
of Theodore Naegele.)

“If there is a God up there in Heaven, and if we are all his creatures, why does he let my black skin be despised by my brothers? Why, then, God of our white masters, dost thou require our love, if thou art not the author of all? Am I not a man? Am I not a brother? Are not my limbs strong? Is not my eye the eye of the wild? Are not my teeth sharp? Am I not a dog? Am I not my master? And is not my master a tyrant? Am I not a slave? Am I not a man?”

“I am,” said he, “do you wish to learn in six hours what I have learned in six months? I am a man, but I could not understand the mysterious signs. I wept in despair. But a good Monk came to me as I sat alone on this hill, looking at myself in a bowl which I had recently brought off. ‘My son,’ said he, ‘do you wish to learn in six hours what I have learned in six months?’

“‘I am a fool, like you,’ replied the old man,

“but I am a child;’ continued the old man, “and I am a man.”

“‘I am a man, but I am a slave.’

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